INTRODUCTION. ] REVELATION. [on. xxi.   
   
 or Peschito version does not contain the Apocalypse : as neither indeed   
 apparently did the later or Philoxenian version originally, nor its re-   
 publication by Thomas of Charkel. It may fairly be asked then, How   
 came Ephrem by his Syriac version of the Apocalypse (fer he seems   
 not to have been acquainted with Greek)? And, How came the   
 Peschito to want the Apocalypse, if it was held to be written by the   
 Apostle?   
 15. It would exceed the limits of this Introduction to enter into   
 the answers to these questions, which have been variously given: by   
 Hug and Thiersch, that the Peschito originally contained the book,   
 and that it only became excluded in the fourth century through the   
 influence of the schools of Antioch and Nisibis: by Walton and Wichel-   
 haus, that the Peschito was made in the first century, when as yet the   
 Apocalypse had not won its way among the canonical books: by   
 Hengstenberg, that the Peschito was not made till the end of the third   
 century, after the objections against the apostolicity of the book had   
 been raised by Dionysius of Alexandria‘.   
 16. These answers are all discussed by Liicke, and severally rejected.   
 His own solution is by no means satisfactory as to the former of the   
 two questions,—-how Ephrem came by his Syriac version. ‘The latter   
 he answers by postponing the date of the reception of the Apocalypse   
 into the canon till after the publication of the Peschito, i, e. as now   
 generally acknowledged, the end of the second century.   
 17. Epiphanius, bishop of Salamis in Cyprus at the end of the fourth   
 century, cites the Apocalypse as written by the Apostle. In combating   
 the Alogi, who rejected the gospel of John and the Apocalypse, he   
 speaks much and warmly of that book, and says among other things,   
 “The holy Prophets and the holy Apostles, among whom the holy   
 John, by his Gospel and his Epistles and his Apocalypse, imparted of   
 the same holy gift of grace:” and having cited 1 Cor. xv. 52, he pro-   
 ceeds, “ Since then the Apostle agrees with the holy Apostle John in   
 the Apocalypse, what controversy is left?”   
 18. Basil the Great (died 378) says, “That which was spoken to you   
 by the Holy Spirit through the blessed John, ‘In the beginning was the   
 Word, &c.,’ and afterwards, the Evangelist himself shews us the mean-   
 ing of this was in another work, saying ‘He that is and was and the   
 Almighty,” Rey. i. 8.   
 19. Hilary of Poictiers (died 368) says, “Thus we are taught by the   
 Apocalypse of blessed John: ‘And to the angel of the church of Phila-   
 delphia write” ” And similarly in two other places.   
 20. Athanasius (deid 378) cites John i. 1, and then says, “ And in   
 the Apocalypse he says thus, ‘ He that is, and was, and is to come.”   
   
   
   
   
   
   
   
   
   
   
 4 See below, par, 47.   
 312